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Synopsis of Important Articles.

The Book of Job. *—It is assumed that the characters and incidents of the book are historical. It is the sublimest poem in all history. Its question is the supreme question of humanity—What is the proper attitude of man toward the government of God? The book answers this question by presenting in dramatic form what one great soul did attain. It is a tragedy ending in triumph. The scene of the poem is Arabia and all the natural features of the land of crystal sky are brought out. The prologue gives the key to the book. Job was God's champion divinely selected and put forward to fight for God's honor. He never knew it but to us it is a great teaching. God not Job is the centre of the universe. Job's friends, the best men of their times, were shocked to see Job suffering—shocked in their feelings not in their opinions. Their explanation was that Job had sinned and was being punished. Job denies it but is himself, while sincerely trusting in God, overwhelmed by reason of God's change of administration toward himself. But he triumphed by holding on to the intuitions of an honest heart. Elihu then comes up to show that affliction is a fatherly chastisement. But God speaks, simply calling Job to contemplate the grandeur of the universe and his own perfections. Job yields. Job loved God without any adequate sense of the divine greatness. He had a theodicy and a partial one. That is gone and he simply confesses his own ignorance. He is left at a crisis sublimer than that of death—the crisis when a human soul and God understand each other and embrace. The whole purpose of the book is to present full-orbed the thought of God and thus lift the troubled soul above the need of explanation of God's ways.

* By Rev. Prof. W. G. Ballantine, in *The Bibliotheca Sacra*, Jan. 1890, pp. 59-67.

An eloquent and thoughtful presentation of the thought of this profound and sublime poem.

The Fulfillment of Prophecy. †—The religion of the New Testament springs out of that of the Old and fulfills it. This is seen in the form and contents of the evangelical history, in the idea of the "fullness of time," in the names which Jesus assumes and in his teachings. So with the Old Testament prophecy. It is not only verified in its predictions by the New Testament. It is fulfilled in its spirit and conception. Prediction is not the most significant and constant element of prophecy, and the fulfillment includes more than the prophetic idea. The Immanuel prophecy meant more to Matthew than to Isaiah. It was expanded, it developed in the line of its germinal thought. The prophet's hope was realized in the birth of Jesus. Thus our Lord fulfilled prophecy. He realized its great conceptions by enlarging and spiritualizing them. So with the titles of Jesus the same process is repeated. The historical meaning of them is doubtful but Jesus appropriated them as he found them not in their precise historical meaning but because he saw in their underlying meaning, their ethical and spiritual character, their appropriateness to himself. The terms had grown in meaning. They were not fossils. So with all prophecy.

† By Prof. W. H. Ryder, in *The Andover Review*, Jan. 1890, pp. 20-25.

Prophecy and fulfillment are not separated by a chasm. Prophecy is, in a measure, its own fulfillment. The ideas remain. The man of God who sees them in their new garb may venture to change a point here and there. The student of them should cultivate the same spirit of freedom. He should look beneath and discern the ever expanding fulfillment in the life of Jesus Christ and the history of his church.

A broad and generous view of prophecy which, however, has its dangers in the liability of losing, with the form, the essential reality.

Book Notices.

New Testament Studies.

Evenings with the Bible. New Testament Studies. By Isaac Errett, LL.D. Vol. III. Cincinnati: Standard Publishing Co.

This is the third of a series of volumes which contain popular expositions and discussions of Scripture by a scholarly and pleasing writer. It is certainly gratifying to the author and a credit to the religious denomination of which he is a member that a third volume upon these subjects has been called for. It would seem to have been the intention of the writer to prepare a continuous series of articles upon the New Testament. His death, however, has prevented the fulfillment of this design and the present volume contains only material relating to the early life and ministry of Jesus Christ and also a series of more theological articles relating to the scope and purpose of the Gospel. The book may be commended to the general reader of the Scriptures as an interesting and safe help to the understanding of the life of Jesus Christ up to the time of his Galilean ministry.

A Commentary on Hebrews.

An American Commentary on the New Testament. Edited by A. Hovey, D.D. LL. D. Commentary on the Epistle to the Hebrews. By A. C. Kendrick, D.D. Philadelphia: American Baptist Publication Society. \$1.75.

This volume must be pronounced one of the ablest in this series of commentaries on the New Testament. Of the author's Greek scholarship there can be no question and in this subtle and powerful epistle it has free scope. A literary quality also characterizes these comments making their necessarily dry and weighty discussions much lighter and more attractive. Some hints as to the author's views on important points may be given. He decides against the Pauline authorship and is inclined to regard Apollos as most likely the writer. He thinks that "the entire treatment of the Old Testament in this Epistle shows a profound and far-seeing and sagacious study of these older Scriptures." At 6:6 the view is maintained that the passage describes a condition subjectively possible—while objectively and in the absolute purpose of God, it never actually occurs. The "repentance" of 12:17 is referred to Esau not to his father, *z. e.* "he found no place for repentance in himself." A new and quite literal translation of the entire epistle is given at the end of the volume.